Introduction to Dialectic

Thursday, May 25, 2023

It is wholly impossible to exist and not have been introduced to Dialectic. The definition of a thing, itself, is a binary construct and Dialectic means speech in accordance with the two parts of a thing, its relative and its correlative. Now, in case you object to this definition, I have put a number of translations, even machine readable, of Xenophon's Memorabilia and the Dialogs of Plato, (true, I will be auditing them for a long time making corrections) where you can search and learn the actual meaning of the word dialectic which Plato will share with you, or you can consult your computer which uses dialectic to reproduce all of the systems of grammar mankind has ever used, and it does it with two, and only two parts of speech.

Let me draw you a picture to show you:

A and B are called correlatives, or nouns.

C is called the relative or verb.

For example, If B = cat, then A would be no cat and for any point between A and B, one would say we had part of a Cat, or even a dead cat and you do not even have to worry about opening the box. If you are not familiar with Schrodinger and would like some bad parlor amusement, look him up.

One of the first things you should be considering right-now is correcting your understanding of the word Dimension, i.e., mentionable by twos, and if you are really pathetically stupid, refund your tickets for holiday trips to alternate dimensions.

So, the above picture shows you the two categories of information you can biologically and physically abstract from any thing, often called limits and the relative difference between limits. It is the standard definition of a unit, a thing, in Geometry, i.e., the standard for human judgment as it affords all we can name, and maybe serviceable for hanging over a door saying: Let no one ignorant of geometry enter here. With it you can learn what you can and cannot do with names.

1. "Good God!" cried Socrates, "what a mighty boast is here! Upon my word, Hippias, you have made an admirable discovery! And you have reason to value yourself upon it; for, let me tell you, if you can establish one single opinion of justice, the judges will be no longer divided in their sentiments, there will be no more quarrels, no more suits at law, no more seditions among citizens, no more wars between republics. Indeed, it much troubles me to leave you before you have taught me this secret, which you say you have discovered." Memorable Thoughts of Socrates, Edward Bysshe.

2. “By the gods,” replied Socrates, “the discovery will be most useful! The standard of right and wrong once fixed, all difference of opinion among the judges, all sedition among the people, all lawsuits between citizens, all wars, and contentions among communities, must be at an end! And truly it would grieve me to leave you, Hippias, without knowing what this inestimable secret may be that you say you have discovered.” Xenophon’s Memories of Socrates, Sarah Fielding

3. “Then, by Juno,” cried Socrates, “you claim to have discovered a mighty boon, since our judges will now cease from differing in their decisions, our citizens will abstain from disputing about what is just, and from suing each other at law and quarrelling, and states will no longer hold conflicting views with regard to what is just, or go to war. And indeed, I scarcely feel as if I could ever part with you until I have had the knowledge of so enormous a blessing communicated to me by its discoverer.” Memories of Socrates, Edward Levien

The above translation is bizarre, Juno is a Roman God; but maybe some translators think it is okay as even Thomas Taylor sometimes got confused. It is really hard to find Greek words in a Latin dictionary, maybe that is why some fellow translators claimed that Taylor was not using English in his translations.

4. “By Hera,” returned Socrates, “it is a great good that you say you have discovered, since the judges will now cease from giving contradictory sentences, the citizens will cease from disputing about what is just, from going to law, and from quarrelling, and communities will cease from contending about their rights and going to war; and I know not how I can part with you till I have learned so important a benefit from its discoverer.” Xenophon’s Memorabilia of Socrates, J. S. Watson

5. By Hera! (he exclaimed), what a blessing to have discovered! Now we shall have no more divisions of opinion on points of right and wrong; judges will vote unanimously; citizens will cease wrangling; there will be no more litigation, no more party faction, states will reconcile their differences, and wars are ended. For my part, I do not know how I can tear myself away from you, until I have heard from your own lips all about the grand discovery you have made. The Memorabilia, H. G. Dakyns

6. “Upon my word, you mean to say that you have made a great discovery, if jurymen are to cease from voting different ways, citizens from disputing and litigation, and wrangling about the justice of their claims, cities from quarrelling about their rights and making war; and for my part, I don’t see how to tear myself away from you till I have heard about your great discovery.” Xenophon Memorabilia, E. C. Marchant

7. “By Hera,” he said, “great is the good you’re saying that you have found, if jurors will cease being divided in their votes; citizens will cease contradicting one another, bringing lawsuits, and forming factions concerning the just things; the cities will cease disagreeing about the just things and going to war. And, for my part, I don’t know how I could leave before hearing you, who has found a good of such magnitude.” Xenophon’s Memorabilia, Amy L. Bonnette

8. “By Hera, you mean to say that you’ve made a great discovery, if jurymen are to stop voting different ways, citizens from disputing and litigation and wrangling about the justice of their claims, cities from quarreling about their rights and making war; and for my part, I don’t see how to tear myself away from you till I have heard about your great discovery.” Xenophon Memorabilia, E. C. Marchant revised by Jeffrey Henderson.

The above quote would be serviceable if one were interested in learning just what it would take to unite the world, a single agreement among all men as to what the word One means in itself. Or, one can say that which divides all mankind is just that, the inability to concur on just one word, what is one? Who decides the question? Well, how about what? A computer, if it did not function by binary recursion to do all that it can do, would never exist. We would be back in what some would say was a stone age, or paper, rather tree and cotton age. All one has to ask, which are we in now? Wood and cotton, or computer? Maybe I should use my travel tickets and test each alternate dimension?

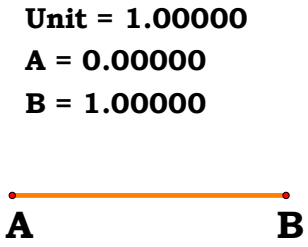
By way of the translation of this single passage, one would say Sarah Fielding is the top, seconded by Bysshe, the rest simply grovel at Sarah’s feet.

Both Socrates and Plato were working on physical and biological fact, information processing is accomplished by a standard of behavior, i.e., a single definition of a thing which is universally expressed. One can say, and prove as true, the Metaphors used in the Bible, the entire Universe is the product of Binary Recursion.

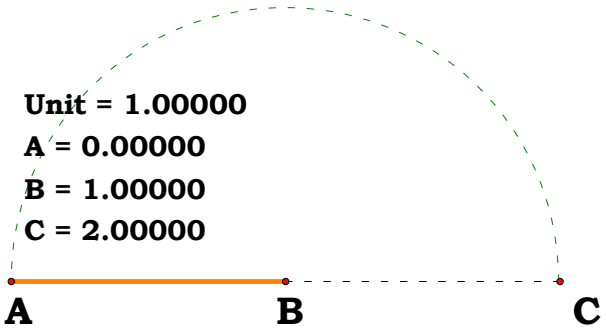
The Standard of Behavior has always existed, but:

Language is Universal and Intelligible; Grammar is Particular and Perceptible; one of the items this means is that it requires a cusp point in intelligence to comprehend and pair grammar systems with Universal Binary fact. To date, mankind has not yet achieved this.

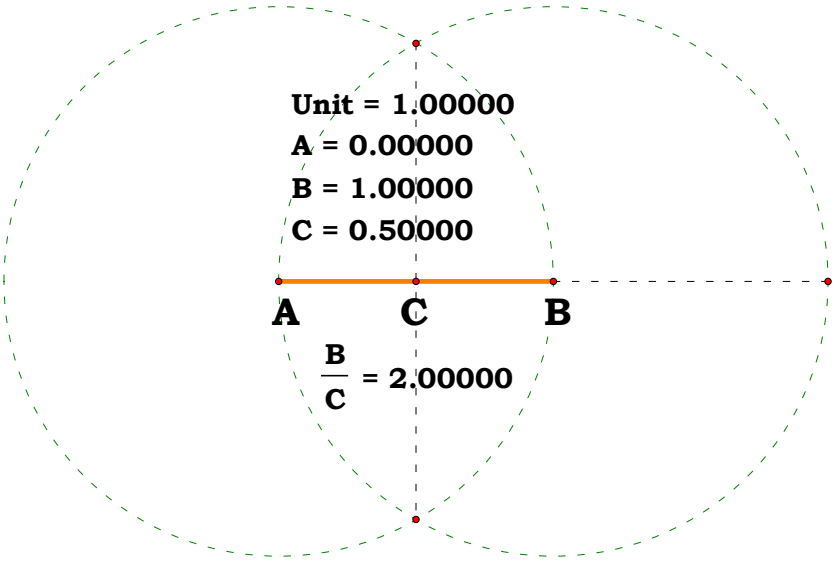
The Judeo-Christian Scripture uses many metaphors to point this out, Adam and Eve, Two Tablets of Law, Two Trees in the Garden of Eden, Two-Witnesses of God. Adam and Eve are a Conjugate Binary Pair, whereby Complete Induction and Deduction produces the human race. Induction and Deduction are two methods of effecting recursion. Let me draw you a picture:



Our unit, or thing has two parts, a relative which is contained by our correlatives named A and B, or 0 and 1. Now, we have these two behaviors by which we can apply for constructing another unit, i.e., recursion.

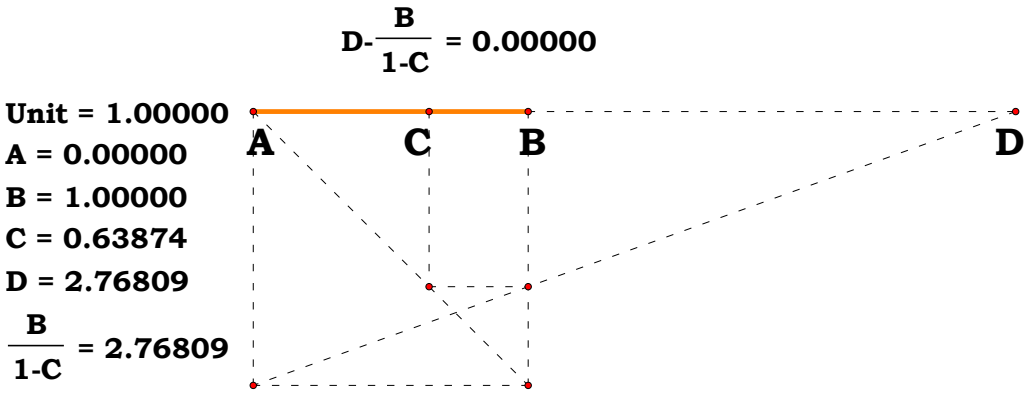


The most common method, called induction is by adding an equal relative difference.



Another method, called deduction is by equally adding a correlative.

Now, there is a commensurate relationship between induction, as in our first figure and deduction as in our second and one can draw it like this:



Or, in short, any unit can be used to also denote the Universe of Discourse, i.e. every unit segment can represent any magnitude for infinitely small is reciprocally proportional to infinitely large. All of that bull-shit that doing mathematics with infinities is just that, bull-shit. So, one can claim that a human mind is too small to contemplate infinity, but that only means that one is ignorant of simple geometry. Thus, whenever someone tells you that parallel lines meet at some mythical place called infinity, just smile, maybe giggle, and look surprised, maybe even exclaim, Really? The exact same infinity is at both ends of a segment.

Recovering from our little digression, let me proceed.

One can change a couple of words in the example of Adam and Eve and have the same definition of a computer.

Binary Recursion means that we have two, and only two concepts to master, two and only two concepts by which to train our mind to respect and use in order to do our biologically defined job.

Now, I will present a passage from the Dialogs of Plato by which he defines dialectic and afterwards I will get back to using pictures;

1. Socrates/ For my part, Phædrus, I am not only myself a lover of these divisions and generalizations, in order that I may be able both to speak and think; but if I perceive anyone else able to comprehend the one and the many, as they are in nature, him “I follow behind as in the footsteps of a god.” But whether I designate those who are able to do this, rightly or not, God knows, however I have hitherto called them dialecticians. Phaedrus, Henry Cary.

2. Socrates/ Now I myself, Phaedrus, am a lover of these processes of division and bringing together, as aids to speech and thought; and if I think any other man is able to see things that can naturally be collected into one and divided into many, him I follow after and walk in his footsteps as if he were a god. And whether the name I give to those who can do this is right or wrong, God knows, but I have called them hitherto dialecticians. Phaedrus, H. N. Fowler.

3. Socrates/ Believe me, Phaedrus, I am myself a lover of these divisions and collections, that I may gain the power to speak and to think, and whenever I deem another man able to discern an objective unity and plurality, I follow 'in his footsteps where he leadeth as a god.' Furthermore—whether I am right or wrong in doing so, God alone knows—it is those that have this ability whom for the present I call dialecticians. Phaedrus R. Hackforth

4. Socrates/ I am myself a great lover of these processes of division and generalization; they help me to speak and to think. And if I find any man who is able to see 'a One and Many' in nature, him I follow, and 'walk in his footsteps as if he were a god.' And those who have this art, I have hitherto been in the habit of calling dialecticians; but God knows whether the name is right or not. Phaedrus, Jowett

5. Socrates/ Well, Phaedrus, I am myself a lover of these divisions and collections, so that I may be able to think and to speak; and if I believe that someone else is capable of discerning a single thing that is also by nature capable of encompassing many, I follow "straight behind, in his tracks, as if he were a god." God knows whether this is the right name for those who can do this correctly or not, but so far I have always called them "dialecticians." Phaedrus, Alexander Nehamas and Paul Woodruff

6. Socrates/ But I, O Phædrus, am a lover of such divisions and compositions as may enable me both to speak and understand. And if I think that any other is able to behold the one and the many, according to the nature of things, this man I follow, pursuing his footsteps as if he were a God. But whether or not I properly denominate those who are able to accomplish this, Divinity knows. But I have hitherto called them men conversant with dialectic. Phaedrus, Thomas Taylor

7. Socrates/ Now, not only do I pursue myself, with all a lovers assiduity, these methods of decomposing and combining, but if ever I find anyone else whom I judge capable of apprehending the one and the many as they are in nature, that man I follow behind, as though in the track of a god. And to all who are possessed of this power I have been in the habit of giving, whether rightly or wrongly, heaven knows, the name of dialecticians. Phaedrus, J. Wright

So, there you have it. Dialectic, the One and the Many, the foundation of all creation, the Two-Witnesses of God, are utilized by intelligence via correct systems of grammar produces true judgments.

And so, the evolution of the human mind has nothing to do with the ability to molest a young lady using your mind to lift her skirt, but in simply learning how to count using four and only four, categories of grammar called a Grammar

Matrix, which we can name as: Common Grammar, Arithmetic, Algebra and Geometry. The naming convention, nor the way we recursively apply those names, do not, in any way, effect the outcome of binary recursion and you can prove it easily and by your own hand. If you cannot master this relationship, it is called an affectation, it is a mental disability which may, or may not be, overcome by you.

We are a mind. A mind is a product of a physical brain. A brain is the master life support system of our body. Therefore, we are born with a well-defined biologically determined job to perform and well-defined physically determined means of doing that job. Looking at the news around the world today, we are not exactly doing our job, for as Socrates, and the Bible point out, if we were doing our own work, what we see in world news would be wholly impossible; binary recursion always produces a binary result; a standard of behavior, recursively applied, can only produce a standard of behavior. The Law of Identity does not, as was claimed in mathematics, produce a closed system, it produces The System, perceptible and intelligible. Right and wrong, good and evil have never been a matter of opinion unless one is functionally illiterate.

And we learn grammar as demanded not only by biology, with our own hand to teach our own mind, but also stated in the Bible, the marking with the hand will produce the grammar, or marking in the mind. Or put more mundanely, we learn by experience.

Recursion

So, let us go over the whole thing again, only using different words. Let us set out our unit, our thing and after a bit, bring ourselves around to asking an age old question: is everything in motion, or is everything at rest?

Given a thing, the simplest thing possible, what can we name?

Again, we can name the correlatives, A and B. And we can name the relative C. We call the correlatives noun, and the relative verb. Let us use a different convention of names.

Let us call our correlatives One, and the relative, many. Or we can use these names.

Now we have our thing. At each end of making this thing, our hand must rest, while if I start at rest, set my hand in motion, and rest it again, I make the simplest thing possible. Now a thing, as a thing, is not different from any other thing, as a thing. So, is everything at rest? Or is everything in motion? Forget about it being either a duck or a rabbit, just think about it. We have two, and only two concepts to master, relatives and correlatives. Is any thing or everything, either one or the other? Now you can go back into ancient philosophy and spend, as some did, a life time arguing one answer or the other, and, just by examining any thing learn that the whole pages and pages of words and arguments were simple fallacies. The geometric figure does as Plato intimated, it gives our mind a perceptible paradigm by which to examine first principles of naming and reasoning. Let us change our names again:

All of reasoning is based on assertion and denial; relatives and correlatives.

We are the product of a living brain. Our function is to produce behavior which maintains and promotes life. Therefore, the source of all our judgments is in relation to behavior, our behavior, and the generalization, application of the word behavior, to all things.

A thing is a standard (standard from standing still) of behavior, or difference. We, as mind, by biological fact, are responsible for producing standards of life supporting behavior, and as you can see, standardizing our grammar systems, in accordance with the truth of things, provides us with standards of judgments about everything.

All we have to do is learn it by practicing it.

We can, by our own hand, learn it, if we try.

Uniting the world, is no more than learning and doing our own work in relation to judgment, a product of binary recursion. We cannot unite anything if we cannot even unite our own mind with our own hand. Learning, teaching, the unit is learning and teaching uniting. So, now you might be on the path to understanding the actual origins of the Bible, the goal of Socrates and Plato, and even your own biologically defined job, and the physical truth of how to do it. Unlike a mechanical computer, we are capable of learning how to program our selves in regard to all truth. Anyone can program a computer to spout nonsense.

So, if you really believe that God is One, then you should be motivated to learn how to actually speak about One as God.

For example, does it matter if one is a primitive Greek philosopher arguing over the one and the many, or a contemporary illiterate philosopher or mathematician arguing over inductive or deductive reasoning? Or another fool claiming to have created a special set of magical symbols by which to do predicate calculus with, or even calculus itself? With only two concepts to master, who wants to spend their life hopping around on one foot? Or bull-shitting themselves and all they see into believing that they are special and that two times two does not produce exactly four categories of grammar?

A mind is one thing. A mind has one job to perform. A mind has exactly one method of doing that job. It is a sorry form of life which cannot even comprehend the One.

If you are prone to tripping over simple fallacies, then surely you need practice in walking. If you are amazed and baffled by the simple misuse of words, then you need to study words, not learn to repeat rubbish.

Dialectic is speech in accordance with the two parts one can name in regard to a thing and in accordance with the truth of things, i.e., binary recursion. As one can see, it does not matter if you speak about these two metaphorically or literally, the objective paradigm is exactly the same.

Our mind is designed to learn by the behavior of the body to standardize the behavior of the body in order to live. Therefore, that is exactly how one teaches grammar.

Every form of judgment is effected by simple binary recursion. Binary recursion can only produce a binary result. Therefore, if two people cannot agree upon any one thing, it is because they simply cannot agree as to what constitutes one, i.e., one or both simply cannot count.

Learn to count and learn how to teach it. Mankind is not literate until mankind knows what counting is, and how to do it.

My goal is to write a factually correct grammar book. If you examine my work, especially all I have achieved in geometry, you might conclude that such a work is possible. Any valid help in that endeavor would be appreciated.

Thank you for your time.

Footnote:

The Art of Measurement

Judgment has another common name, let Plato explain through his metaphor of Socrates:

Since that is the case, then, I shall say, please answer me this: Does not the same size appear larger to your sight when near, and smaller when distant? They

will admit this. And it is the same with thickness and number? And sounds of equal strength are greater when near, and smaller when distant? They would agree to this. Now if our welfare consisted in doing and choosing things of large dimensions, and avoiding and not doing those of small, what would be our salvation in life? Would it be the art of measurement, or the power of appearance? Is it not the latter that leads us astray, as we saw, and many a time causes us to take things topsy-turvy and to have to change our minds both in our conduct and in our choice of great or small? Whereas the art of measurement would have made this appearance ineffective, and by showing us the truth would have brought our soul into the repose of abiding by the truth, and so would have saved our life. Would men acknowledge, in view of all this, that the art which saves our life is measurement, or some other? Protagoras, W. R. M. Lamb

So, if we are bid to learn Judgment, by Scripture, or by Science, or even by your own biology; then why does mankind resist? And if one continues to resist, then is it not a fallacy to use the very same words to believe you can justify yourself through illiteracy? Let your yea's be yea's and your nay's be nay's for anything more than this is evil. As I said, it is wholly impossible to even exist and to not have been introduced to dialectic.

It is wholly impossible to call yourself a dialectician, or call yourself literate, or believe yourself able to judge, when you cannot use, as put into a metaphor, the four corners of the earth; Common Grammar, Arithmetic, Algebra and Geometry. Illiteracy has never made anyone wise.